

147115  
Friendly and Seasonable

ADVICE

TO THE

*Roman-Catholicks*

OF

ENGLAND.

*By Thomas Comber, D.D.*

---

Offered by a Charitable Hand.

---

AND

Very proper to be recommended  
to their serious perusal by all their  
Well-wishers.

---

L O N D O N,

Printed for Henry Brome at the Gun at  
the West-end of St. Pauls, 1674.

21

TRINITY COLLEGE  
LIBRARY  
CAMBRIDGE





*Friendly and Seasonable*

ADVICE  
TO THE  
Roman-Catholicks  
OF  
ENGLAND.

---

*My Friends and Country-men,*

**Y**OU cannot be ignorant how much the Principles of the Roman Church have been assaulted, and how ill the confident pra-

## 2 Advice to the Roman

stices of some of that Persuasion have been resented of late, in so much that that party is now become the subject of the publick scorn or anger: How far some of your selves have contributed hereunto, I shall not take upon me to judge. I think it will be a more charitable employment to offer some expedient to free you from the certain effects of this prejudice, then to dispute about the cause of it. Wherefore whilst some insult, and others deride you, I have so much affection for your persons as my Country-men, and so much charity for your souls, since you bear the name of Christian, as to offer to you some useful advice. 'Tis true, the common apprehension concerning you might almost



# Catholicks of Eng'land. 3

almost discourage such an attempt, it being generally believed that a Roman Catholicks resolution is the same with *Cotta's* in *Cicero*, viz. *That no discourse of either learned or unlearned men should ever remove him from the opinion received from his fore fathers, concerning the worship of the immortal* a Cicero de nat. Gods (a.) But I know tu à Deor. l. 2. many of you to be masters of too much reason to make so blind a resolution: For it is not the part of wise men to be enslaved to a received Opinion, nor rashly to give up themselves to their fathers customs, but to endeavour to find out the truth (b): and it is the b Theodoret. de curandis Græc. aff. Et. Serm. 1. c 1 Theff. v. 21. divine advice of St. Paul, to prove all things and hold fast that which is good (c).

#### 4 Advice to the Roman

It being a zeal without knowledge, and a foolish obstinacy, to hold fast any thing, till we have examined whether it be good or no. I can easily believe your spiritual guides will esteem no sin more mortal, then to enquire into the Principles you profess, and scarce allow the perusal of a few lines presented by so charitable a hand. But their opposition (if you will consider) ought to make you more suspicious, and methinks you should resolve to try that coin which is denyed to be brought to the touchstone, knowing that truth never seeks for corners, and that which is real fears no Test: The Church of *England* puts no such restraint upon her adherents, but gives leave to examine  
her

her doctrines by Scripture and the best Antiquity, and she finds she hath no better sons then those who have enquired the most narrowly. *Evil needs a mask and a disguise* (said the brave *Agessilaus*) *but light makes real good more illustrious and more lovely*: yea, a greater then he hath said, *Every one that doeth evil hateth the light, neither cometh to the light, least his deeds should be re-proved, but he that doth truly cometh to the light* (d). It is d St. John iii. *Plato's* observation, 20, 21. *That every soul is unwillingly deprived of truth, which men can no longer refuse when once it appears to them*: So that if you have so much courage as to enquire in a case of so great importance, I should not be without hope that my advice

A 4 might

## 6 Advice to the Roman

might take place, and he that dares not do this, is not a Disciple but a Slave. There are some perhaps who may prompt you to ease your minds, by reproaching the severities of the Law or the Government; and others, who supposing you to be men that will (as *Galen* of the Stoicks) *rather betray their Country then renounce their Maximes*, may offer more desperate counsels to you: But you are generally too noble and too prudent to incline to such cursed motions, wherefore I hope you will esteem him your friend who adviseth you to try your Principles seriously, before you suffer any detriment by them; for I am perswaded, if you were rightly informed, you would discern they do not deserve the price  
that

that you may be expected to pay for them : However, my charity to you makes me earnestly to request you, but to consider these few particulars wherein the Church of *Rome* differs from the Church of *England*, and then you will declare that your resolution is not a blind nor accidental choice , and vindicate your selves from the charge of the *Samaritans* , who *worshipped they knew not what.*

§. I. I doubt not, but as well those who have been educated in the Romish persuasion, as those who have inconsiderately turned to it, do persuade themselves they are of *The Old Religion*, and assume the name *Catholique* , yea appropriate it to themselves, be-

cause they fancy they do entirely agree with the Ancient and Universal Church: And doubtless in some particulars so they do, *viz.* in all those Doctrines of theirs which are founded upon the Apostles Creed, or upon the plain words of Holy Scripture; for that is the Old Religion which Christ and his Apostles taught in Holy Scripture, many of which Principles the Roman Church doth still retain; but so doth the Church of England also, whose Religion is so far from owing its original to *Luther*, that it was recorded in the Holy Bible almost fifteen hundred years before him. And thus the Religion of this Church is the Older, because she believes nothing necessary to salvation but what was believed

believed Sixteen hundred years ago; whereas the Roman Church hath invented and added many Articles to her Religion, of which some are not mentioned in the Bible, others are contrary to it; and these are the Points about which we differ. For whatever Christ and his Apostles taught we believe better then they, I mean more explicitly, & upon better grounds. The Learned *Salmeron* confesseth, that the New Testament mentioneth nothing of *prayers* e Salmeron. in 1 Tim. 2. to *Saints* (e); and *Etherianus* saith as much disp. 8. of *prayers* for the f Hugo Etherian. de regressu anima. dead (f). *Antoninus* affirms that *Indulgences* are not to be found in the Scripture, g Antonin. part. 1. sum. tit. 10. c 3. nor ancient Doctors (g);

nor were they used in the Primitive  
*h Fister, in 18. Church, saith your Bi-*  
*Artic. Luth.* shop *Fisber* (h); and  
 if you would consider without  
 prejudice, the worshipping of  
 God by an *Image* is plainly con-  
 trary to the second Commandment,  
 for which cause some of you are  
 never taught it. *St. Paul* in the  
 old Religion positively disallows  
 of *Prayers* or *Hymns in an un-*  
*known Tongue*, 1 *Cor.* 14. And he  
 taught the Church, that there was  
*but one Mediator*, 1 *Tim.* 11. 5.  
 yet your new Religion hath made  
*Saints* and *Angels* to bear that of-  
 fice: But these, and several other  
 things are so far from being the  
 old Religion, that the very years  
 when most of them were imposed  
 are recorded by *Writers* of the Ro-  
 man



## Catholicks of England. 11

man Church: *Indulgences* cannot be derived higher then the time of *Alexander* the 3d (i): i *An.* 1160.

The forbidding *Priests marriages* was a constitution made by Pope *Hildebrand* (k): *Auri-* k *Ann.* 1174.

*cular Confession* was *Sigeberti* *Chronicon.* not imposed as neces-

sary until the *Lateran Council* (l); and that discri- l *Can.* 21. *An.* minating Doctrine of 1215.

*Transubstantiation* is no older, for it was first determined in that Council, that the Bread was Transubstantiate into the Body of Christ, and the Wine into his Blood by the Divine Power (m), m *Can.* 1. *Art.* 7 although one of the in- *Ann.* 1215.

fallible Heads of the Roman Church had before affirmed, *That the Elements cease not to be of the substance*

*substance and nature of Bread and*

n Gelafius de  
duabus nat.  
contr. Entych.

*Wine (n): The giving  
the Sacrament only in  
one kind, was decreed*

by the Council of  
\* Ann. 1415. *Constance* \*, (when

there were three Popes pretenders  
at once) with this clause *We De-  
cree, &c. notwithstanding our Lord  
Christ instituted and administred it  
in both kinds*: yea, some things  
were never defined to be Articles  
of Faith in the Roman Church, till  
the late Council of *Trent* not  
much above 100 years ago; a  
Council never fully owned by the  
Catholicks of *France*, or submit-  
ted to by the English Nation: And  
for the more ancient of those points  
wherein the Roman differs from  
the English, *Invocation of the Bles-  
sed*

*sed Virgin and other Saints, Purgatory, and Prayers* to be delivered thence, the *Popes Supremacy, Veneration of Reliques, Appeals to Rome, &c.* they were wholly unknown in the first three Centuries, and therefore are not so old as the Religion of the Church of *England*: Now to pretend they determined these things by vertue of Apostolical Traditions preserved in that Church, what is it but to confess the Scriptures and best Fathers are not for them, and to make themselves Judges in their Own Cause, nay to accuse all former Governours of that Church for letting such Traditions sleep so long? though the more probable opinion is, the former Popes knew of no such Traditions, and then it will follow

# 14 Advice to the Roman

follow the later have invented them to support their New Religion; to whom belongs that of St.

*Hierom, That which they pretend to find or feign as Apostolical Traditions, without the Authority and Testimony of the Scriptures, the sword*

*o Hieron. in Hag. 1. of God shall destroy (o).*

If you would admit Reason or the Ancient Fathers to be Judges, *Tertullian* would tell you that (Religion) is truest which

*p Tertul. in Marc. 1.4. was first,\* and that was first which was*

*from the beginning (p): and St. Cyprian, that we ought not to regard so much what some others before us have thought fit, as what Christ himself, who is before all, hath*

*q Cypr. ad Cæcil. Ep. 63. done. Now whatever Jesus and his Apostles*

deli-

Catholicks of England. 15

delivered for Doctrines, and whatever was generally received as such for the first three hundred years, must needs be the Old Religion; and this is intirely believed by the Church of *England*: but you see the Roman Church hath omitted some, and added other things, and altered so many particulars, that although *Rome* keep the Old Name, it doth not keep the Old Faith: *We may now* (as *Juven. Vitalis* said) *seek Rome in the midst of Rome*: and it cannot be denyed (saith another) *that the Roman* r *Cassander de* *Church is not a little officio boni viri different from its Ancient beauty and splendour*: indeed there is neither the Faith nor the manners of the Primitive Roman Church:  
and

16      Advice to the Roman

and therefore as St. *Ambrose* observeth, *They that have not Peters Faith cannot succeed to Peters inheritance* (s). And for  
*s Ambr. de pen. l. 1. chap. 6.* you may justly desert them who have in so many things departed from Christ and his Apostles, yea and from their best Predecessors also; if you would cleave to the Old Faith of the primitive Roman Church, you shall come much nearer to it by receiving the Articles of the English Church, then by retaining that which *Rome* at present calls Religion. As for the name of **Catholique**, the English Protestant may more justly claim it, because his Principles (which are few, and clearly deduced from Scripture and prime Antiquity) li  
are

## Catholicks of England. 17

fer are denyed by scarce any sort of  
ters Christians in the world, but by the  
in Romanists, who are not above the  
And fourth part of those who believe in  
fert Christ ( t ), and who *t Purchas pil-*  
ngs embrace many opini- *grim. l. 1. c. 13.*  
s A nions which all other *in fine.*  
best Christians do explode now, and  
ould which the Primitive never heard  
the of; wherefore it is ridiculous for  
youthem to call themselves Catho-  
bylique, and to affirm no salvation  
ng-is to be had out of their Church,  
ing whereby they do presumptuous-  
allly condemn Christians, more in  
of number then themselves, and e-  
ote-qual in Learning, yea superior in  
be-true piety, to the best of that  
are Church: Wherefore, my Friends,  
rom you may be more truly Catho-  
ty )liques, and of the Old Religion  
are by

by embracing the Faith professed in your own Country, for those things in which you have placed the greatest matter of Religion, and which you have revered for their supposed Antiquity, are *Gibeonites* disguised on purpose to delude, and notwithstanding their *mouldy* pretences as if they had come a long journey, and were descended from ancient Times, their original is in truth much later and nearer to the present Age.

§.II. But it may be, you believe the Bishop of *Rome* to be the *Vicar of Christ*, the *infallible Judge of Controversies*, and the *Supream head of the Universal Church*, and therefore you dare not reject what he imposes; now whosoever layes  
fo



so much stress upon this Authority, ought seriously to examine whether it be legal, or only pretended and usurped: 1. As to the whole world there are far more Christians who do not acknowledge the Popes Supremacy, then there are who do; and if our Lord had designed to make St. *Peter* and his Successors so supream and infallible Judges, it may justly occasion your wonder, why so necessary an Article was not plainly set down in the New Testament? and how it came to pass that St. *Peter* himself never pretended to any such power over the other Apostles? *Peter, James, and John, though preferred by Christ before the rest* (as *Eusebius* records *u*) *challenged not*

*u Euseb. Eccl. hist. l. 2. c. 1.*

20 Advice to the Roman

*to themselves the glory of Primacy, but chose James the just, Bishop of the Apostles: And the said James was President in the first Christian Synod at Jerusalem, and finally determined the Questions there, though Peter himself was pre-*

*\* Acts 15.13. sent \*; and an ancient*

*Council calls Jerusalem, the mother*

*x Conc. Const. 1. of all Churches (x). the*

*Ep. ad Damas. And further, you*

*ought to consider, That if this Su-*

*premacy of the Pope had been be-*

*lieved in the first Ages, he must*

*have called, and presided in all na-*

*Councils, whereas Cardinal Gusa-*

*rus affirms, the Emperours or their*

*Deputies were Presidents in eight*

*y Cns. de Conc. general Councils (y). No*

*l. 3. c. 6. The Popes sense would*

*have been enquired in all contro-*

*verted*

verted places of Scripture, and of appeals have been made to him, which it doth not appear that any did as to a Supream Judge for many hundred years after Christ. It is not probable the famous Martyr St. Cyprian ever heard of this Supremacy, who calls *Cornelius* Bishop of Rome no more but Brother and Colleague, and gives to Stephen, Bishop of the same place, the Titles of false Apostle, Schismatick, Friend to Hereticks and enemy to Christians 2, 2Cyprian ad Pom- all nay, he affirms the rest *pei. Ep. 74.* of the Apostles were as great as Peter, endowed with an equal share of honor and power (a). a *Idem de unitate Eccles.* Nor was this Supremacy understood as given by Christ, by the Fathers in the General

b *Anno Christi* neral Council of Chalcedon (b), who say, t  
451. *Rome hath had a Primacy of Order B*  
*because it was the Imperial City, w*  
and make the Bishop of *Constanti-* ft  
*nople* equal to him in that honour. &

c *Can. 28.* (c) And it seems St. le  
*Concil. Chal.* Gregory, Bishop of at  
*Rome* himself, knew not of this w  
Power, for when the Bishop of U  
*Constantinople* began to call him-m  
self Universal Bishop, Pope Gre-ar  
gory, in his Epistle to *Mauritius*, va  
admires at the arrogance of assuming C  
a new Title which none of his Pre-ni  
decessors had ever accepted of, a Ti-re  
tle blasphemous to Christian ears, to

d *Greg. Epist.* &c. (d) but at last ni  
ad *Maurit. 32.* you are told that Pho-cl  
d *Ep. 38.* cas, an intruding Em-ni  
perour, being angry at *Cyriacus* of mo  
Constantinople,

*Constantinople*, attributed this Title to the next Bishop of *Rome*, *Boniface* the third (e), *e Baron. Annal.* which will scarce ju- 606.

stifie the Supremacy and Jurisdiction which the Pope now challengeth. How the Bishop of *Rome* of attained to this present grandeur, his what complaints were made of his of Usurpation, what opposition it met with in many places of old, and how little his Supremacy is valued at present, even in some Countries of the Roman Communion, would be too tedious to relate: and it is more pertinent to the case of the English Romanists to consider, how far he can claim any power over the *British* Churches. They may remember therefore that this Nation

B

was

was not converted first by the Bishop of Rome, but Religion had flourished here above 500 years, before there was any communication with that Church; and *when* Augustine the Monk required of the Brittish Bishops to profess subjection to the See of Rome, Dinotus Abbot of Bancor shewed by diverse Arguments they owed him *none* (f); nor did they follow the Rites of Rome, nor yet own the Popes power of Consecration, till the dayes of Henry the first; but the Brittish Bishops were consecrated by the Arch-bishops of St. David's, and he by his own Suffragans, *making no profession of subjection to any other Church* (g). The Saxons

f Geoffr. Monmouth. de Aug. vers. finem.

g Girald. Cambrensis. itiner. l. 2. c. 1.

*Saxons* indeed shewed more respect to *Rome*, because they had received the Gospel from thence, but never esteemed the Pope an infallible Judge, only they asked his advice as of their most eminent neighbour Patriarch: But neither they nor the *Normans* esteemed themselves subject to him, as may be seen in the Letter of *William* the Conquerour to *Gregory* the Seventh, *Fealty I have not acknowledged* (saith he) *neither will I, because neither did I promise it, nor do I find my Predecessors ever did it to your Predecessors* (h):

and when *Anselme*, h Baron. Annal. 1076. S. *Thomas Becket*, and 25.

some who inclined to the Roman Faction, would have subjected themselves and the rest of the

## 26 Advice to the Roman

English Clergy to the Papal Authority, our Chronicles will tell you, that our Kings resisted that encroachment, and by the Statutes of *Clarendon* decreed, *That all the Clergy should bonâ fide, swear Allegiance to the King, and none should appeal but unto the Arch-bishop, or from him finally to the King, without*

*i Matth. Paris. particular licence (i). Ann. 1164.*

If you be (as becomes English men) well versed in the Histories and Laws of your own Country, you are not ignorant how basely the Pope took advantage to encroach upon the Arch-bishops of *Canterbury*, and the Kings of this Nation, and yet that his usurped Authority was frequently complained of in Parliament, and never fully submitted

to



to by this Nation, as being contrary to the Kings Prerogative, the fundamental Laws and the Liberties of the People; so that King *Henry the Fifths* Embassadors told Pope *Martin the Fifth*, that *their Master the King*, if he yielded not to his Demands, would use his own power in these particulars, for he did not apply himself to Rome out of necessity, but for respect

sake (k): and at length k *Vita Henrici Chicely*, p 56. before this Authority 57.

had been exercis'd 400 years, it was much more legally rejected then ever it was introduced, viz. by the Regal Power, with the advice and consent of Parliament, which is the Supream Authority of this Nation; and thus the King was restored to his ancient Rights,

and *England* freed from an intolerable yoke. And now why should you fear to renounce an Authority which some Catholick Countries do not own, which hath been gained by fraud and policy, by dividing Christian Princes, by the decay of the Empire, and the oppression of many in their just Rights; a power not given by Christ, not acknowledged by the first Christians, nor challenged by the best Popes; a Jurisdiction Novel, usurped, and never legally established or generally obeyed in this Nation? I cannot see you are obliged to own him any further, then with a respect due to a Bishop of an ancient and Apostolick See; nor so far neither, if he be not content with his own, and keep  
not

not to the Primitive Faith.

§. III. It was the observation of the famous Roman Historian of old, *That none ever got an Authority by evil arts, but they administered it by as bad means*: And this is so plainly verified in the present Roman Church, that it is taken notice of by all those of her own Communion, but such whose affection hath rob'd them of their discerning powers; and it hath abated much of the reverence formerly paid to that See, because it is apparent that the designs thereof are wholly secular, tending not to the salvation of souls, but the support of her own greatness: which makes me wonder our English Catholicks should hug their

chains, and adore those who abuse their well-meaning Devotion to maintain an ill gotten Power; whereas an easie apprehension may discover, that the guides of that Church do conduct it by Principles that have more of *Machiavel* in them, then of Conscience or Gospel simplicity: those things which they teach you to call Religion, are arts to enslave and impoverish you, and engines to advance themselves to the height of honour and abundance. Were this the fault of particular mens evil management (from which no Society can be free) it were more excusable: but the very Doctrines which are added to the Catholick Faith, and most of the Tenents which they differ from the Church  
of

## Catholicks of England. 31

of *England* in, are plain artifices to encrease the *power* and the *wealth* of *Rome*, things for which they dispute with us upon *Deme- trius* principle, *because thereby they have their gain* \*; they \* *Acts* 19. 25. contend for them not because they believe them, but because it is their interest the people should be per- swaded of them; while they se- cretly laugh at your credulity, who will be so easily imposed on, as that great Cardinal did, who gave the people who flocked a- bout him his Benediction in this form, *Qui vult decipi, decipiatur*, *He that will be deceived let him be deceived*. Now the reasonableness of this charge will appear if you will consider the Particulars: And first the *Implicite Faith*, or

## 32 Advice to the Roman

Believing as the Church believes, may agree with *Pythagoras's ipse dixit*, and is a good shelter for Paganisme, the best Argument for which; *Balbus* in *Cicero* confesseth to be, *that he had received it from his Fore-fathers* (1): *Cicer. de nat. deorum, l. 3.* It was becoming enough in *Apelles* the Heretick, to forbid his seduced Scholars to examine his principles *in Enseb. Hist. l. 5. c. 13.* by reason (m). But it is below the honesty of true Religion to desire to be taken upon trust, or to fear an examination: wherefore you may perceive this Doctrine to be a piece of policy whereby your Priests secure their evil principles from being enquired into, and a device to make you depend on them as infallible

fallible Oracles, who can by this means lead you blindfold whither they please, and impose upon you that which serves their interest, under the pretence of true Religion: To this we may add *Auricular Confession* to a Priest, used of old only in case of a troubled Conscience or a strong Temptation, but is now become a great part of the Religion of some Romanists, and an occasion I fear to hinder not only confession to God, but amendment of life also, at which it pretends to aim. And it is too notorious, that it is enjoined to make the Priest master of every mans secrets, and to discover the least inclination of their Proselytes to leave them; to keep the Laity in awe, and make them to depend  
upon

upon their spiritual Guide, as one that hath them at his mercy ; and I wish the Roman Church do not give leave to the Priests to discover what may be for the advantage of the Catholik Cause, for then they have an Intelligencer in the breast of every Great man of their Communion. But because their honour cannot be maintained without vast riches, it is your concern to observe what arts they have to fill the Churches Treasuries. For this end they impose *Pennances*, and perswade to *Vows of Pilgrimage*, and then suffer their Votaries to buy Indulgences and Dispensations ; they tell wondrous stories of Saints in some certain places, to which those that resort make such Oblations, that there  
are



one are some shrines which do outvie  
 and the Treasures of the greatest  
 not Princes of *Europe*. The Doctrine  
 of *Purgatory* is countenanced to  
 co-oblige the people to give liberal-  
 rage ly, for themselves or their deceased  
 hen friends, to those who sell their  
 the Prayers as commonly as Merchants  
 their their ordinary wares. The *year of*  
 their *Jubilee*, and the sale of *Dispensa-*  
 ith-*tions* for notorious irregularities,  
 ern and the market of *Absolutions* for  
 to abominable crimes (set at certain  
 For prices) are evidences that at  
 ces, *Rome* nothing is unjust which is  
 pri-profitable. The *restraining* of  
 sta-*Priests marriage* is not that they  
 Di-may be more pure (for fornication  
 ous is either allowed, (n) *n Decr. P. Alex.*  
 ain or a very venial sin o) *l. 3. tit. 2. c. 3.*  
 ort o) *Clos. ad Grut.*  
 ere but that having no *dis. 82. c. 5.*  
 re lawful

# 36 Advice to the Roman

lawful children, the Church may be their heir; for the Canon Law

*Aventin. annul.  
lib. 5. de Grego-  
ry 7.*

allows not Regular Bishops to dispose of their Estates by Will, nor other Bishops to be too free of their Alms in their Sicknes; how earnestly soever they exhort the Laity to it. The exempting the *Clergy* from their natural *Princes Authority* is, that the Pope may have Subjects numerous and potent, to give intelligence and abett his interest in the bowels of all Kingdoms, and the sums of money he receives from these are scarce within the reach of Arithmetick, for *Institutions, Inductions, Collations, Confirmations, First Fruits, Tenths and Investitures*; so that the Parliament in King Henry the

the Eighth time made it appear, that in forty years last past the *Court of Rome* had received 160000*l.* for *Investitures of Bishops*, from this Kingdom; and *Matthew Paris* relates that *Walter Grey*, Arch-bishop of *York*, pay'd for his Pall 10000*l.* (p) who p Matth. Paris. pag. 274. 4. also relates that it was complained by the *English* that there went from hence annually to *Rome* 600000 Marks (q): so that it is no wonder what *Ciracella* q Idem. pag. 667. & in Epist. Anglor. ad Innocent. tells of Pope *Sextus* the Fifth, who in five years got five millions of Crowns; nor is it strange that by so much wealth and interest the *Bishop* of *Rome* should swallow all the little Principalities about him, till he is become

come a considerable temporal Prince, and his anciently poor and pious *Priests* and *Deacons* are changed into illustrious *Cardinals*, who in magnificence and pomp do vie with the greatest Estates of Christendom; for alas, it is manifest they have made Religion an art to draw the wealth of the world unto that City, and the dependants thereof. And how they spend these Treasures in raising their Families, and advancing their Nephews and Nieces to the highest dignities and fortunes, is evident to all the world; which methinks, being all duly weighed, may discover to you how little reason you have to adore those who have so grossly imposed upon you, or to account it Religion to  
suffer

suffer in their quarrel, who wallow in plenty and luxury, and serve their own ends out of your Devotion: yea, and you ought to account him your friend who would rescue you from this abuse, and perswade you to a Religion that is plain and honest, and which hath no designs upon you, but to make you good, and to direct you to Heaven.

§. IV. And now if you believe the foregoing matters of *Fact*, you cannot but think it very probable, that they who have so little *Piety* as to turn *Religion* into *Policy*, may have so little *honesty* as to equivocate for the defence of such principles. So that the next enquiry may be concerning the  
many

many *Fictions* upon which a great part of the *Roman Faith* hath been built; in which particular our Fore-fathers were much more excusable, as living in an Age wherein there were but little means to detect these *Forgeries*, whereas you are by Providence fallen into those times wherein the world is grown too learned and inquisitive to endure to be so abused in. So much these deceits have been found out by Adversaries, and many of them acknowledged by the greatest friends of that Church. To begin with *Miracles*, a foundation upon which have been raised and confirmed *Prayers to Saints, Veneration of Images and Reliques, Pilgrimages*, and much of the gainfullest part of the Religion of *Rome*.

*Our*

Our Ancestors (saith Octavius) were so easie of belief, as rashly to give credit to the most monstrous and strange wonders (r): r Ap. Minuti-  
 and St. Augustine affir- um Fœl.  
 meth, that Antiquity did receive the most absurdly devised fables (s): and doubt- s Aug. de Civ. Dei. l. 22. c. 26.  
 less the Monks did invent, and the Roman Church approve about seven or eight hundred years ago, the most senseless and fabulous lyes concerning the Miracles of Saints, that ever the world saw: Things so impossible and ridiculous, so little agreeing with History, Chronology, and Geography, as well as with Truth, that the modern Writers of that Church are ashamed of them; yea, and the Popes themselves also, have

have left many of them out in the later *Breviaries*: But this Argument is now so fully handled by *two ex-*

r Dr. Stilling-  
fleet of *Miracles*. Author of  
*Reflexions up-  
on the Romish  
Devotions.*

*cellent Pens* (r), that I may dismiss it, with my hearty wish that you would read those

Traacts without prejudice, being written not to abuse Religion, as some tell you, but to undeceive you, and to unmask that Hypocrisie which hath long walked in the guise thereof; and surely there is no just cause of anger at the Relators, but at the Inventers of such falshoods, to the scandal of Christianity it self. But to go on; however venerable an opinion you have had of the *Roman Church*, it is now made evident to the world, that they have been the  
greatest



greatest Impostors that can be; for to advance the *Supremacy* of the Pope, what have they not feigned? The Legates of this Church, in a famous Council at *Carthage*, at which St. *Augustine* was present, *Anno Dom.* 419. were convicted to have produced two feigned Canons fathered upon the Council of *Nice*: And about the year 790, were published a *Collection* of *Decretal Epistles* and *Councils* by *Istodore*, stuffed with apparent falsehoods, to give countenance to the *Papal Usurpation*, which were discovered by *Hincmarus* Bishop of *Rheims*, who lived at that time. Nor did the Authority of the Roman See blush to alledge, in its own defense, some Ages since, that most fabulous Donation of the Emperor

# 44 Advice to the Roman

ror *Constantine*, wherein he is pretended to make the Pope head over the whole Church, and Superior to all the four great Patriarchs of the East, yea to give him all Italy with the City of Rome, and all the Provinces of the Western Empire : which now I suppose few Roman Catholicks do believe. And sure that Church esteemed the feigning of Antiquities no great crime, when to give reputation to the Supremacy, and other profitable Articles, there were so many Decretal Epistles ascribed to the first Bishops of Rome, which (saith Cardinal *Cusanus*) being applyed to the times of those holy men, do betray themselves (u); *u*Cusan. de Conc. Cathol. l. 3. and none dare undertake now to defend them, they are  
so

so full of notorious errors and mistakes: I might add to these the many *additions, alterations, and diminutions* which all their Editions of the Councils are guilty of, which is the same villany with suborning false witnesses, or stopping the mouths of the true. It is very like the Governours of your Church thought it was of great advantage to their Cause, to allow Inquisitors to correct and order the Editions of the Fathers, and as *Sixtus Senensis* saith, Pope *Pius* the Fifth did, *to purge and cleanse all Catholick Authors, and especially the Fathers writings*\*, that is, to make them speak their own sense, but when the Book which directed these falsifications

\* *Epistola nunciator. ad Ium V: ante Bibliothecam Sixti Senens:*

46 Advice to the Roman

cations ( the *Index Expurgatorius* )  
 came into Protestant hands, it hath  
 been an infamous blot to your Re-  
 ligion, because, as *Arnobius* saith,  
*to intercept what is written , and*  
*design to smother published Records,*  
*is not to defend the Gods , but to*  
*x Arnob. Adv. fear the Testimony of*  
*Gentes, lib. 1. the Truth ( x ).* And if  
 you of the Roman Communion  
 will use your reason, you can put  
 no other construction upon their  
 inventing spurious Records, and  
 altering the true, and their pro-  
 hibiting to read the Bible in a  
*y Clem. VIII. Language commonly*  
*in Indice li- understood ( y ),* then  
*brorum prohib.* that the *Romish*  
*Church* confesseth neither Scrip-  
 ture nor genuine Antiquity, do a-  
 gree with their present Principles

us) or Practices ; and surely you cannot but see how unsafe you are in believing as those men believe, who make no conscience to invent, impose, or defend things never so false, provided they may thereby advance their Church ; and their own private ends ; they that will write lyes will speak them, and they who will corrupt the Fathers, are not to be trusted with the conduct of your souls : but we will end this with that of an Eloquent Father (z), Re- z Laſtan. vide item Job xiii. ver. 7.  
*ligion is to be defended not with wickedneſſ, but fidelity, for if you attempt the de- ſenſe of Religion by evil arts, you do not defend, but pollute and violate it.*

§. V. *True Religion* hath three principal ends; *first*, to advance the honour of God; *secondly*, to assist us in the devout worshipping of him; *thirdly*, to teach us to imitate him by a holy life and conversation; which are so essential to a *Good Religion*, that we must not here omit to desire you to enquire, Whether many things in the *Roman Church* do not hinder, rather then promote these ends? For if it appear that the Principles thereof are dishonourable to God, impediments to Devotion, and hindrances to a Holy Life, it cannot be accounted a *Good Religion*. And first, can you think it is for the honour of God, to command things which he hath forbidden in as plain words as can be written,

three written, as in the case of *Images*,  
 since prohibited in the second Comman-  
 dement? and to forbid things un-  
 der great penalties, which God  
 hath allowed and commended, as  
 in *Priests Marriages*, 1 Cor. 7. 2.  
 1 Tim. 3. 2. ver. 12. and to di-  
 spense with things which he hath  
 forbidden, as in many cases of  
 the *Matrimony* and *Divorce*? Is it  
 not a great derogation to an *Infinite*  
*Being* to be repre-  
 sented in an *Image* and *Picture*;  
 yea, worshipped under such re-  
 presentations? contrary to the  
*Decrees* and *Practice* of all the  
*Religious* ancient Christians, (a)  
 and to the great scan-  
 dal of the Modern  
 Jews, who call your  
 Churches at this day,

a Conc. Elibe-  
 ritan. Can. 36.  
 Origen in Cel-  
 sum. lib. 7.  
 Tertul. Apol.  
 cap. 30.

# 50 Advice to the Roman

*Houses of Idols* upon that account. But there are more palpable dishonours cast upon the *Son of God* our dear *Redeemer*, by the doctrine of *Merits* and *Satisfactions*, how ever *Bellarmino* fancy a man may be said to be his own *Redeemer* with-

b *Bellarmino*, de *Purgator. lib. 1. cap. 14.* out any injury to *Christ* (b), the event doth prove, that this Do-

ctrine makes men less thankful for the death of *Jesus*, and less concerned to get an interest in that great expiation: And nothing is more evident then that the *Prayers to Saints*, and especially to the *Virgin Mary*, the making them *Mediators*, nay, asking the greatest things of *them* and the *Holy Angels*, hath made the addresses to *God* by *Jesus* to be most miserably neglected.

sted



ount. dted, and almost disused by the  
dis- Vulgar; who say ten times more  
God *Ave Marys* then *Pater Nosters*,  
rine and look upon the *Holy Virgin* and  
now. *the Saints* to be more compassio-  
may nate then *Jesus*, whom *St. Paul*  
with. teacheth us to be *the One Media-*  
*Christor*, 1 *Tim.* 2. 5. And hence they  
doth worship and serve the *Creature*  
Do. much more then the *Creator*, *Rom.*  
l for 1. 25. they leave him that is ready  
con- to hear, willing and able to help  
that them, for those who in all proba-  
ing is bility hear not any prayers, and  
ayers. certainly cannot hear many in di-  
the vers places at once: doubtless, if  
Me- you have any zeal for the honour  
atest of *Jesus*, it must be offensive to see  
gels. some of your *Saints Miracles* com-  
ul. by pared to, and preferred before  
egle- his: to hear one of your Church  
sted.

say, *That Christ did nothing which St. Francis did not do ; yea, that*

*c Lib. Con- he did more then Christ form. fol. 1149 himself (c).* I admire

it doth not give publick offence to have the *Virgin Mary's* name put into the *Psalms of David*, instead of the name of *God*, and to have her saluted by the Hea-

thenish Title of *Queen of Heaven* (d), and invoked by the name of *Mother of the whole Trinity* (e).

*e Missale Pontificum, f. 237* These things are, I am sure, rather *Blasphemy* then *Devotion*, and as *displeasing to God* as they are *dissonant to An-*

*tiquity* : Let none

*f Epiph. Panar. advers. Collyridianos. haeres.*

(saith *Epiphanius* f) adore *Mary*, but why do I mention a woman,

*may not any man ; this Reverence is due only to God, nor are the Angels capable of such glorification.* Secondly, I do believe many of the *Roman persuasion* do with much strictness say over so many prayers as they are taught, and fancy that both their publick and private Devotions are the best in the world: but I wish they would patiently enquire, Whether *praying in an unknown tongue* do not utterly destroy all true Devotion in the people? *if praying be the desiring any thing of God, how can they desire that which they know not?* they may admire and gaze but pray they cannot, nor find any thing to keep them intent so long as the *Mass* lasteth, which maketh them so apt to talk and

laugh privately all the time: 'Tis evident that Cardinal Cajetane confest, *it were more for the edification of the Church to have the* g Cajet. respons. *Prayers in a known* ad Artic. pacis. *Tongue (g):* And St. *Paul* hath writ almost a whole Chapter to prove that the Congregation is not benefitted by Religious exercises in a language not understood, 1 Cor. 14. but the *Roman Church* will not alter so absurd a practice, so destructive of true Devotion: Again, although you are told that *Images* placed before you in time of Prayer do exceedingly help your Devotions, yet if you consider rightly, it is your *phancy* that is moved by these shadows, not your *Devotion*, which on the contrary is much hindred

hindred by such Objects, for they will steal away the heart, and when the *lips* are speaking to God, the *mind* is taken up with the *beauty*, *colour*, *lineaments* and *workmanship* of the *Image*; so that your Conscience will tell you that you have often *drawn near to God with your mouth*, when your hearts have been *far from him*, Matth. 15. 8. and the *Roman Casuists* foreseeing that *Images* would take off the attention, have determined most impiously, that it is not necessary to pray, that the person praying should think of what he speaks (h); a doctrine very suitable to the practice of ordinary *Papists*, who alas patter over the little *Oraisons* numbred by their

beads,

h Suarez. de oratione, lib. 3. cap. 14. & Salmeron.

56 Advice to the Roman

*beads, as children their lessons, and then their Devotion is done: I will add, that the saying so many Ave Marys and other Sentences, so many dozen or score of times over, doth directly agree with the Heathen way of praying, and is censured by Christ as no true Devotion, where he saith, When ye pray use not vain repetitions as the heathens do, for they think that they shall be heard for their much speaking, Matth. 6. 7. and (my friends) were you once acquainted with that fervent and rational way of praying practised and prescribed by the Church of England, you would never more admire those trifling and superficial Devotions. Thirdly, Notwithstanding there are many well-meaning persons in*  
the

the *Roman Communion*, who live very well considering their instruction, and though all do not draw those conclusions into their practice which follow from the Principles of that Church, yet some are hindered from Repentance, and encouraged in sin by many of the doctrines there taught, which will be evident unto you, if you please to weigh, First, The *weekly or monethly Confession* to a Priest, together with the *Absolution* which follows thereupon; this is, I fear, a great hindrance to amendment of life, for though sometimes there be a Penance enjoyned, yet it is such that the rich can buy of, and the poor may undergo it, and yet both retain their sin, because the Penance is not its proper cure; how-  
ever

ever it makes many of this Religion confident and secure, yea, and not much affraid to commit more of the like kind, because they fancy the former is forgiven: for *the multitude of sinners* (saith *Arnobius*) do encrease, when hope is given that sin may be bought off: and men easily fall into those crimes, for which money will purchase their pardon (i). But the mischief is, that though such persons may be secure, yet they are not safe, because Almighty God, who only finally can remit, did not promise, and will not give pardon to any but those who *forsake*, as well as *confess their sins*, *Prov. 28. 13.* and the Priest abuseth all, whom he incourageth to hope for a pardon upon

i *Arnob. adv. Genies, lib. 7. pag. 126.*



gi- upon other terms; and as *Seneca*  
 nd said in a case not unlike this, *They*  
 ore *sin more in the Absolution then the*  
 an- *other did in the crime* k. k *Senec. Ep.*  
 the And the power of Absol- 97.  
 bi- ving was not absolutely given, but  
 en upon condition of the Penitents re-  
 en formation (1): So that 1 *Basil. regul.*  
 for the Church of England *brev. quest. 15.*  
 ur- tells you truly, that if you were  
 if- Absolved ten thousand times, and  
 gh purchased never so many Indul-  
 be gences, if you invoked innumera-  
 e- ble Saints, and gave infinite Almes,  
 fi- without amendment, you can have  
 e, no Pardon: Howsoever you may  
 ny have been perswaded (as *Textulli-*  
 as an faith the Hereticks in his time  
 nd thought m) That to be of m *Tert. de Præ-*  
 n- that Faith will save you: scrip. her. cap.  
 on and that there may be 41, 42.  
 n deliverance

## 60 Advice to the Roman

deliverance from punishment after this life by *Alms-deeds* and *Prayers*, after your death; or that to receive the *Sacraments* of the *Church* and the *Priests Absolution* at last, will bring you to Heaven: Alas! you will find these *Doctrines* will deceive you; and they mischievously encourage evil men to put off their *Repentance*, who will not be troubled with *Holiness* in the way, because they think to come so easily off in the end: And if you please to observe, *These Principles* make so many infamous men and women, so many thieves and murderers, debauched and profane persons, *Profelytes* to the *Roman Church*, because the *Tenets* thereof (they think) do not oblige them to forsake their evil ways,

but

but reconcile *them* and *Salvation* together: But how loose soever the *Principles* of the *Romanists* be as to matters pertaining to *God*, yet they are exceeding strict in cases of obedience to the *Church*, *tithing* *Mint and Annise*, but neglecting the weightier things of the *Law*, as the *Pharisees* were wont to do: which is also a great obstruction to real Holiness, because it makes men place *Religion* in slight things; and think by observing them to compensate for greater; and yet I am perswaded you cannot deny, but that most *Roman Catholicks* are more afraid to eat flesh upon a *Fasting-day*, then to swear (the epidemical sin of this Party) or to lye: And it is obvious, that many who will be drunk, and fornicate, and  
are

are shamefully debauched, yet will not work on a *Holy-day*, nor neglect *Confession*, nor read a Book of one called an *Heretick*. They will *cross* and *bow*, and *observe all orders of the Church*, but live in the open breach of *Gods Commandements*. And thus this *Religion* is *too strict* where God hath left us at liberty, and yet *too remiss* where his *Holy Law* hath bound us with indispensable and eternal bonds : the effect of all which considerations is this, That no wise man will choose or retain a Religion, by which the glory of God, his worship and service, and the duties of holiness are no better taken care for, and in which he is more likely to displease God, then to make himself acceptable to him.

§. VI. There is one particular more most properly relating to the *Romanists* who are Subjects to the King of *England*, and who glory much of their Loyalty; and that is to consider, How it is possible to be obedient Sons of the Roman Church, and also faithful Subjects to a Prince who hath rejected the usurped Authority thereof? 'Tis true, if the *Pope* would profess to our *King*, as his Predecessor *Leo* the Fourth did to *Lotharius* of *France*, concerning your *Capitulars* or *Imperial Precepts*, we, through the assistance of *Christ*, promise as much as we are able to keep and conserve the same for ever: If he would acknowledge himself subject to our King in his Dominions, as the ancient Bishops of *Rome* were to the

the Emperors, if he challenged no more then the honour due to a spiritual person, the case might easily be determined: but you know he claims much more, *viz.* a Supremacy over Kings, a priviledge to be appealed to, as to the last and highest Tribunal on earth: he hath declared *that the King of England is* *n Matth. Paris. his vassal, nay his slave:* *ad Ann. 1253.* (n) And that *England is a Fee of the Papacy*, he hath presumed actually to nominate a *King of Ireland*, and both here and there absolved the Kings Subjects from their Allegiance; upon which, many of your perswasion did enter into Conspiracies and Rebellions, although now you generally affirm you would not obey the *Pope*, if he commanded you to fight against your

no your King ; but in this there may  
 oi- be a fallacy, because the Pope can  
 fi- Excommunicate and depose him  
 ow (even for a very small matter, saith  
 re- the Canon Law *o*) and *o Gloss. in De-*  
 be then he is no longer *cret. distin. 40.*  
 gh- *your King:* so that now *cap. 6. Si Papa.*  
 le- it is very difficult to determine ,  
 d is how a good Subject of *England* can  
 ve: profess obedience to a forreign  
 nd Prince, an enemy to our King and  
 re- Country, pretending to a Superi-  
 ng ority over his *Majesty* and all his:  
 re Our *Saviour* saith, *Matth. vi. 24.*  
 om *No man can serve two Masters: viz.*  
 a- unless they be subordinate. There  
 er cannot be two highest powers, for  
 as, they will sometimes command con-  
 m trary things ; and while you own  
 he the Bishop of *Rome* in any one  
 ft point of Jurisdiction above the  
 ur *King,*

66      Advice to the Roman

*King*, you are the *Popes* Subjects, not the *Kings*; nor can his Majesty have any sufficient security of your Allegiance, unless you renounce this foreign Power, except he will be content to Reign at the *Popes* mercy: And why (my friends) should you so obstinately refuse to renounce the *Supremacy* of the *Roman Bishop*, as to this Nation, over which Christ never gave him any Authority, nor had he ever any legal power here but what was permitted by the Kings and their Parliaments, who did restrain it often when it was at the height, and at length did legally take away this power again; so that we now owe no more obedience to the *Pope*, then to the *Danish King*, whose Predecessors were for some  
time



time Supream Lords of *England*: besides, the Popes *Supremacy* doth no way further any mans *salvation*, nor *did* he ever *do any considerable good* by it in those *Countrys* where it is allowed him: but on the contrary, it might be made appear (were it not an ungrateful task) that this *usurped power* hath occasioned the *murther* of many *Princes*, and filled *Christendom* for many Ages with *Massacres*, *Treasons*, *War* and *Bloudshed*, so that it came to be a *Proverb*, saith *Guiccardine*, *It is proper to the Church to hate the Cæsars*: and the mischief it hath done in this Nation is so well remembered, and so deeply resented by the people of *England*, that they will never endure that heavy yoke more, nor can they be perswaded  
scarce

68      **Advice to the Roman**

scarce ever to esteem them loyal Subjects, or true to their Countries interest, who do abett it: will you therefore be so so impudent to *oppose the command of your King, the interest of your Country, and the desire of your fellow Subjects*, meerly to support an unjust & groundless Power, which no Ecclesiastick ought to have any where, much less in so remote and absolute a Monarchy? a power which is *inconsistent with the security of the Crown, the peace of the Kingdom, and the quiet of private persons*. St. Peter never bid any to honour his Successor the Pope, but his counsel is, *Fear God and Honour the King*, 1 Pet. 2. 17. and a little before he commands you to *submit to---the King as Supreme*, ver. 13. St. Paul calls the

Civil

Civil Magistrate *the Higher Powers*, and bids every soul be subject to them, Rom. 13. 1. Neither Bishops nor Apostles themselves (saith St. Chrysostom) are excepted: I conclude with that of St. Bernard to Pope Eugenius (p), p Bern. ad Eugenium Pap. de Consider. l. 2. The Apostles were forbidden to exercise Domination, Luke 22. 25, 26. Go therefore you and presume, either as a Prince, to usurp an Apostolick power; or as an Apostolick person, a Princes; you are plainly forbidden one of them, for if you would have Apostolical and Royal power together, you loose both: It is unconscionable for the Roman Bishop to demand such power; and conscience as well as prudence, the Laws of God and man forbid it; so that I hope

70 Advice to the Roman

hope you will not scruple to renounce it also, thereby demonstrating your selves *Loyal to your King, Lovers of your Country, and men of an un-inflaved understanding.*

§. VII. Finally, *my desires* of your perfect freedom from that intolerable yoke, and *my unfeigned wishes* for your *temporal, spiritual, and eternal welfare*, do prompt me to advise you to comply with the *Religion of the Church of England*, and that upon these Motives: First, It was confessed by the best of the *Roman Church* even while its Usurpation prevailed here, *that many things needed reformation*; and when, instead of reforming, the Pope established

by

Catholicks of England. 71

by a new *Council* all the particulars almost which were complained of: This *Church* (being freed from his Authority before) was *legally* and *regularly* Reformed by the *Supream Power* of the Nation, by the same right that *Israel* and *Judah* were reformed of old, and all this done with prudence, and moderation, and accordingly ought to be submitted to by all the subjects of this Nation. Secondly, *Whatsoever* the *Church* of *England* obligeth you to believe as necessary to *Salvation*, is plainly proved out of those Books which *Rome* it self confesseth to be *Canonical*, and the *Word of God*; you may, and must in this *Church* hold the three *Creeds*, and all the *Articles* contained in them: And he

D

only

72 Advice to the Roman

*only is an Heretick, that believes not those Articles, said the Constit. of Theodosius and Gratian. In this Church we give more honour to, and obey more Canons of the first general Councils than the Roman Church doth; we approve of that Exposition of Scripture, which hath the consent of the Fathers of the first three or four Centuries; yea, we hold all that the Church of Rome it self held as necessary to Salvation, for five or six hundred years together: so that in forsaking the Modern, you adhere to the Primitive Church of Rome, and reject only the Novel Articles thereof. Thirdly, The discipline of the Church of England, and its Government, is more agreeable to the*  
*ancient*

ancient form of the Christian Church, then the present Roman is. Our King hath the same power that *David* and *Solomon*, and other Religious Kings of *Judah* had; the same which *Constantine* the great, and his Successors for many years had: viz. a power to Convene his Clergy, and advise with them about affairs of the Church: Power to ratifie that which the Bishops agree upon, and to give it the force of a Law; Power to correct all offenders against Faith or Manners, be they Clergy or Lay-men; Power to choose fit persons to govern the Church; And finally to determine all causes *Ecclesiastical* and *Civil*; and this power his Predecessors had, and without this

power he cannot keep his Kingdom in peace; and this is that we mean, when we call him *Supream Governour of this Church*: Besides, we have a *Patriarch* of our own, the *Arch-bishop of Canterbury*, who anciently advised with the *Pope* as a Friend, and whom *Urban the Second* called *the Pope of the other world* (q). And his See was commonly called *the Chair of the English Patriarch* (r), and now his Title is confirmed by Law, and he restored to his ancient Liberties. We have also *Right Reverend Bishops*, together with *Priests* and *Deacons*, who if need were could derive their Ordination from the time of the Papal Usurpation, and are

q *Malmsbur. de Pontif. lib. 1. de Ans. lmo. r Eadmer. Cantuariensis pag. 113.*



dom now consecrated by a more primitive and pious form then the *Church of Rome* can shew; and if prejudice do not blind you, it must be confessed, *That the Clergy of England are generally more painful and pious, and altogether as learned as in any Catholick Country whatsoever.* Fourthly, For *Divine Adminisrations, and the worship of God; here you may enjoy all that ever God made necessary to salvation: The Holy Scriptures (in which our Saviour saith is eternal Life) plainly translated, soberly interpreted, and practically preached:* Here are daily prayers, and that by a form so grave, and so agreeable to the unquestionable parts of *Ancient Liturgies*, that it dares challenge all the *Christian world* to produce

produce any thing so conforming to the *purest* and *primitive Devotions*; A *Form* which hath left out all the corruptions of the *Roman Missal*, and was never yet justly reprov'd by either *Sectary* or *Romanist*: Here we have the *Two Sacraments* which *Christ* ordained, with *most excellent forms* of *Administration*; we have also the other *five Rites*, though not called by the name of *Sacraments*, viz. *Confirmation*, and *Matrimony*, *Holy Orders*, and the *Office for sick and dying persons*; and when any wrongs are confessed we enjoy *restitution* and *satisfaction to men*, *humiliation* and *repentance as to God*; and upon these terms, we pronounce *Absolution*; we press, and practice *charity* and *good works*,

as

as much as the *Roman Church* doth; and though we dare not say we shall *merit* heaven by them, because that is the *free gift of God*, yet we teach none can come thither without them: In a word, the *Church of England* commands all that God hath commanded, and forbids all that he hath forbidden, so that there may be had in it all things necessary to salvation. Fifthly, And though we do not place so much of Religion in Externals, as the *Church of Rome* doth; yet here is *prescribed all that is rational, decent and orderly*; viz. that *Ministers* wear alwayes grave and distinct habits, and have peculiar garments in the time of *Divine Service*; that *Churches* be adorned and neat, that the people be reverent  
in

## 78 Advice to the Roman

*in Gods House, that the memories of the great Saints, and of our Saviours most memorable acts be kept as Festival, that Lent be observed as a time of Abstinence, as also the Vigils of great Festivals, the Ember dayes, and all Fridays in the Year; and if some Protestants do not observe them, yet others do, and are commended for it; and you may follow the best, not the most: you will have more liberty as to the Circumstantial, but greater helps as to the Essentials of Religion, and the practice of real holiness, without which no man shall see God.*

All which being duly considered, without prejudice or passion, I hope will be sufficient to shew you how much the Religion  
of

of the *English* excells that of the *Roman Church* in *Antiquity*, *Integrity*, and *Usefulness*, and perswade you to receive this charitable and friendly Advice; no longer to suffer your selves to be imposed upon, and made to serve the ends of *Avarice* and *Ambition*: But to embrace the *Rational* and *Holy Religion* of your *King* and *Country*, whereby you shall have better assurances of your *Salvation*, then the *Roman Church* can give you: For there you have only the word of their *Priests*, whose *interest* and whose *practice* it hath been to deceive you: But here you shall have a'l the security which the *Word of God* can give you, provided you become *reformed* in your *lives*, as well as in your *Religion*,

gion, and will leave off your *old vices* as well as your *old opinions*; for unless we can perswade you to become *Profelytes* to *Righteousness*, we shall not set much by drawing you to our *profession*; because we know, it is neither the being *Papist* nor *Protestant* will save those that *live in their sins*: On'y this Religion will soonest bring you to amendment of life. But if you desire further information in any of the former Particulars, let me perswade you to consult the late *eminent Protestant Writers*, together with some of the most *learned* and *ingenuous* of the *English Clergy*, whom you will find *very able*, and *very willing* to give you satisfaction, and men that have no designs upon you. I shall

add

Catholicks of England. 81

add no more, but that if you would a while try the difference, a little experience would teach you how happy a change he makes who forsakes the *Roman*, and embraces the *Communion* of the *English Church*.



F I N I S.

*Books printed for Henry Brome.*

**D**ean Will. Lloyd's Sermon before the  
King against the Papists.

*His Sermon at the Funeral of John Lord Bishop  
of Chester.*

*His Sermon before the King.*

*A Seasonable Discourse against Popery.*

*A Reasonable Defense of the Seasonable Dis-  
course.*

*The Difference between the Church and Court of  
Rome considered.*

*The Papists Bait : or, Their Way to gain Pro-  
selytes. Answered by Ch. Gataker.*

*A Sermon at the Assizes at Reading : By Jos.  
Sayer, M.A.*

*Mr. Tho. Tanner's Sermon to the scattered  
Members of the Church.*

*A Sermon at the Funeral of Dr. Turner Dean  
of Canterbury ; By Dr. Du Moulin.*

*Education and Governing of Children of all  
Conditions ; By Dr. Du Moulin.*

*The Controversial Letters, or Grand Controver-  
sie, concerning the pretended Authority of  
Papists over the Whole Earth.*

*Popery Manifested : Or the Papist Incognito  
made Known.*

*Toleration discussed : The Second Edition En-  
larged : By R. L'Estrange Esq.*

*The Vindication of the Clergy.*

*Papal Tyranny, as it was exercised over Eng-  
land for some Ages by Dr. Du Moulin, with  
two Sermons on the Fifth of November,  
preached at Canterbury.*



the

shop

Dis

rt of

Pro

Jos

ered

Dean

c al

ver

y of

niu

En

ing

with

ber